

St. Helena

Dec. 16.

My Lord,

I write to business at once.

On Monday I received another pound
in the collection from a lady who was
willing to come over. On reckoning the
other sum over on Tuesday with this
additional sovereign I was unable
to make both collections amount to more
than £50. 1. 2. This of course I supposed
a very much, but Mr. Parker assured
me that the sum that came off the
plate was £28, ~~not~~ £29 odd, which
made it on Sunday night; which
reckoning of mine must therefore have
been wrong. The sum I paid into
the Bank ordered to be paid into of

account in London (I gave the Clerk
on our own direction & there should be
no mistake) was £50.1.2. & I have
since that received from a rather
distant friend another Sovereign which
is still in my hands.

The account will stand thus
Dec. 8 Collection at Huyton 20.6.2
ditto at Sutton 30.15.0
(including a donation of £5
from the Rev. Mr. Ashton
Bicar of Huyton) £51.1.2.

& this I have included my friend's
Sovereign which I have in hand.
The Huyton Collection was so much
beyond their usual one, & Mr. Ashton
is so desirous that you should leave
in Card at Knowsley, I have very
little doubt but that something

was sent to the Church from there.

I trust you found the Hon. Mr. Peel
of Warrington a pleasant travelling com-
panion, though he is always very aban-
dant in fun. We have had some fine
weather as well as thick dew. It would
very well I did not fix on yes today
for the Sermon as it would certainly
have been a failure in consequence of
rain. Can you in your Grammar.

School do any with two young men
who I believe are, especially the eldest,
very fair Classics. They are the sons of
an old married friend of mine who was
of Eton, who I am sorry to say turned
out very bad: the Mother is a person
for whom we have a very high regard,
& these two proved very excellent
sons indeed when I have borne

high character. The eldest of the two
was reckoned a good class at Ston-
ewood in high credit there when the father's
misconduct compelled his withdrawal
when he was at the top of the School.
We have lost sight of them for 2 years,
but when we last heard of them, one was
preparing a friends sons for Stonewood & the
other was working as an assistant in
a school. Both I fancy bear irre-
proachable characters. If you would
like it I would write to my friend &
desire the young man to go down to you
at Cheltenham if the thing suits him
but I shall not of course do so till I
hear from you.

With our united kind regards to
yourself Mrs Austin
Believe me, my Lord,
Very sincerely
J. S. Thompson

Bp. of Exeter. John Jay

Islington.

Campden Hill, Exeter
rather

4th Tuesday in June

My Lord

I was in Exeter yesterday
busily employed in completing the
arrangements for your proposed visit.
It has been decided on that the
first Sunday after Easter (April 7th)
will be the preferable day, and accord-
ingly I have made use of your Lordship's
authority, by fixing that Sunday.
We are unfortunately will be
prevented entertaining you, by the
most unforced domestic ~~obligations~~.
It appears that a lady of their family
is bereft of reason. She has been un-
kindly treated in her late residence,
and to prevent a recurrence, they have
very properly determined on receiving
her into their own house, and setting
aside special apartments for her use.
Of course their residence will be
thence materially circumscribed. ~~With~~

the same force and surely disappointed.
I believe them to be sincere in
their avowal that they had looked
forward to the reception of a Bishop
of our Church, as to a high privilege.
Further in this plan, another design
is in course of formation, which, if
carried into effect, (& I do not
entertain a doubt thereof) will
prove a most fortunate occurrence.
Mr Richard Gunn has lately
become a resident in Exeter. He
received no very liberal education,
but by dint of perseverance and
alliance with a very wealthy family
has amassed an immense fortune.
He possesses without exception the
finest residence in Exeter, and
is now much courted and respected
by the gentry. Whether his Churchmanship
be of any high cast I am not
sure but he is ever ready to aid
by his contributions in any Church
work. Now it is more than
probable that this gentleman
will solicit the honor of entertaining

your kindness during your sojourn
in Exeter. If so I should strongly
counsel your acceptance of it, &
do so not simply on my own judgment
but at Mr Gunn's suggestion & with
the entire concurrence of the Dean of
Exeter. Mr Gunn could build and
endow the College without feeling the
money lacking, the more so as he has
no family, & having been married some
years is not likely to have descendants
for whom he would desire to keep
money upon money. I yet think he
is in fact doing, for he possesses
mines which are day by day literally
coining money. I think that I
have said enough to show the desir-
ableness of your taking up your
abode at Rougemont House during
your residence in Exeter, & with the
exception of the paintings I think
you will deem it no mean contri-
bution with Blaise Gault. How delightful
it would be if you could influence
Mr Gunn to add a few hundreds or
even thousands to our cause, more
unlikely things have happened. There
much for the House part of the story

as distinct from the former for Rector, consisting of the
 Very Reverend the Dean - The Rev. Peter
 Ford - The Rev. C. C. Butler - The Rev. J. C. B. -
 The Rev. J. C. B. - The Rev. J. C. B. - The Rev. J. C. B. -
 The Honorable Mr. Addington, who
 are to invite inquiries and receive
 subscriptions. On the Sunday, your
 kindness is to preach in the morning
 at St. David's - in the afternoon at
 the Cathedral - in the evening at
 some other church not yet fixed.
 I am to preach in the morning at
 Beavertree, in the afternoon and
 evening at two other churches not
 fixed. And at St. Petrock's the
 hope is to place your cause. The
 seven churches will it is to be
 hoped send it send your
 in their contributions. Notice is
 to be given in each on Rector Day
 but the question has been started
 "will not the mass say who notice
 is given where is Quinlan? who is
 the Bishop? what reason is there
 that he should come to us, &c.?
 I am, &c.

issuing a small paper especially
for this Diocese, containing a brief
epitome of your kindness! These
papers, I am to furnish it. Will
you then be pleased to tell me the
years in which Quinlan was released,
lost, and again restored to England -
also the date of the emancipation and
termination of the apprenticeship; as
I am not certain on these points.

Another doubtful matter has been
raised by some of the clergy. They
wish to have their Bishop's sanction.
I mentioned that you had received
such but none. They then asked
whether you would object to an extract
from the Bp of Exeter's letter being
appended to the Fly Leaf alluded to
above. I promised to communicate
with your kindness & ascertain your
sentiments. In my judgment the
cooperation of the clergy would be
more sure & be likely to prove
more successful by your compliance.

The mode of doing so must be
left to you, and as soon as your
kindness with is received I will

It cannot think of any other matter
relative to the business just now,
but should say this for once, you
shall be informed of it. With regard
to the fundament of the Prize fund
I have the most conflicting opinions
from your churchmen, some in
approval, and others the most strident
and virulently hostile. Saw you imagine
the band playing up & down the street
with flags flying and some of the
bells ringing on the Saturday. I
was most disagreeable, but as it was
the 1st has placed an extinguisher
on any attempt to defame his credit
to the next steps I have heard
nothing as yet. No secessions are
announced. I shall be very anxious
to hear that Mr. Newton has recovered
from his cold. It was most dis-
tressing to see her so unwell, when
all the rest had benefitted so much
from a residence in England. I shall
sincerely hope that the next account
will mention her being able to
enjoy this most beautiful weather

My dear brother-in-law,

I have this moment -

3/4, received of Mr. [unclear] from [unclear]

thinking that it will be a relief to the [unclear]
of the [unclear] as well as [unclear] to the [unclear] [unclear]
[unclear] as early as possible. I have [unclear] to say
that it will afford me much pleasure to [unclear]
[unclear] the [unclear] which the [unclear] [unclear]
I regret - [unclear] the [unclear] which [unclear] [unclear]

to have [unclear] to [unclear]. I am [unclear]
[unclear] in [unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear]
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

Believe me I am [unclear]
[unclear] [unclear]
[unclear]

Believe me, very truly
Yrs faithfully
Wm. B. Symmes

The Rev. Bishop
of Louisiana

Crayke

Dearest Henry Duffell

April 10

My dear son.

I could not manage
to another suitcase which
I stepped to the 18th but
Mr. Getty will give his full
set to the afternoon of the
day. It is easily reached
I stepped to a house -
I think you know Mr. Getty -
he is an excellent person
I will do all he can do

how to help the cause you
have at heart.

Do not fail to send me
notice, how you wish the
separate land bills to be
worded - perhaps as soon
as you conveniently can.

Believe me

very truly

Yours very faithfully

Stephen Mayhew

Miss C. W. Rigaud begs the Bishop
of Louisiana's acceptance of the en-
closed Sovereign from her sister
for his proposed College. If he
would wish it continued annu-
ally she will be happy to renew
it wherever he may like.

37. York Crescent
Clifton.

Yates continued

The Drane	-	5	-	-
Chancellor Martin	-	5	-	-
Miss Herndon	-	5	-	-
Chancellor Harington	-	1	1	-
Dr Miller	-	1	-	-
Mr J. Carratt	-	1	-	-
Rev. Mr Blackburn	-	1	1	-
Rev. T. Colbridge	-	1	1	-
Mr Stigo	-	1	-	-
Anonymous	-	2	-	-
Mr Fred. Sanders	-	1	1	-
Dr Cornish	-	1	1	-
Rev. R. H. Padmon	-	1	1	-
A Lady's Offering	-	1	-	-
Mr. Geare	-	"	10	6
Miss Wyland	-	"	10	-
Miss Rodley	-	"	10	-
The Girls of the Episcopal Schools	-	"	4	6
Rev. A. Atherley	-	2	-	-
Ralph Barnes	-	1	1	-
		£ 32	1	"

Amount of Subscriptions	32 - 1
Deduct for five Adm ^{ts} :	3 - 7
Balance by Cheque, £	<u>28 - 14</u>

May 15th 1868
J. L.

Brought Forward £135ⁿ 6ⁿ 8ⁿ
 The Minister's Remo — 1ⁿ 10ⁿ —
 J. Morris Remo — 1ⁿ 1ⁿ —
 Rev. Channell Herington — 1ⁿ 1ⁿ —
 Rev. Dr. Formick — 1ⁿ 1ⁿ —
 Rev. Peter Blackburn — 1ⁿ 1ⁿ —
 Rev. J. Folklidge — 1ⁿ 1ⁿ —
 Rev. R. H. Holman — 1ⁿ 1ⁿ —
 Rev. Dr. Tapp — 1ⁿ 1ⁿ —
 Rev. G. B. Shield — 1ⁿ 1ⁿ —
 Fred. Sanders Remo — 1ⁿ 1ⁿ —
 Mrs Hollingsworth — 1ⁿ 1ⁿ —
 Mr. A. Kemp — 1ⁿ 1ⁿ —
 D. Miller — 1ⁿ —
 Mr. J. Ganatt — 1ⁿ —
 Mrs. Sligo — 1ⁿ —
 Rev. G. B. Deacon — 1ⁿ —
 Mrs & Miss Sney — 1ⁿ —
 Co Lady's offering — 1ⁿ —
 Mr. Ralph Barnes — 1ⁿ —
 Mr. Corp. Salisbury — 1ⁿ —
 Mr. Cottonwood ditto — 1ⁿ —
 Rev. B. D. Roundell — 1ⁿ —
 Rev. R. N. Formick — 1ⁿ —
 Brought Forward £149ⁿ 7ⁿ 8ⁿ

Brought Forward £149ⁿ 7ⁿ
 Rev. G. C. Tufnell — 1ⁿ —
 Major Lee — 1ⁿ —
 Rev. W. Osburn — 1ⁿ —
 Mr. J. Dratt — 1ⁿ —
 Mr. Green — " 10ⁿ —
 Miss Wellman — " 10ⁿ —
 Miss Pudley — " 10ⁿ —
 Co sick Friend — " 10ⁿ —
 Mrs. Waudroke — " 10ⁿ —
 Miss M. Rowing — " 10ⁿ —
 Anonymous — " 10ⁿ —
 Ditto — " 10ⁿ —
 Ditto — " 5ⁿ —
 The Girls of the Episcopal
 School — " 4ⁿ —
 £157ⁿ 17ⁿ

Deduct:
 Five advertisements £3ⁿ 7ⁿ
 Paid to Mrs Austin — 5ⁿ 8ⁿ 7ⁿ —
 Balance in hand. £149ⁿ 10ⁿ

123. M. Matthews
 Northfield House
 Chelmsford
 1853. 3. 3. 1853
 Dear Mr. Matthews:
 I have been thinking of you
 very much lately. I have been
 thinking of the fact in London.
 my dear old Bishop.
 and I have been thinking of the
 matter I neglected to mention in my
 last letter to you I think. Since
 I have been in England, several of
 my friends have proposed to stop
 at the necessary funds
 for the purchase of a small steam
 launch for the Pantheon mission. I
 have long thought that we would be
 a wonderful advantage over my
 present way of travelling, and
 both in time and also expense.
 and I am anxious to take the
 matter up with the mission society.
 but I could manage myself

With the help of our Indian, I could
 visit Ell. King's ~~place~~ except perhaps
 Kwasannah, in half the time it
 takes to go now, and yet
~~be able to see~~ see ~~the~~ 9 Indians
 who ~~are~~ ^{are} ~~not~~ ^{not} ~~pay~~ ^{pay} ~~with~~ ^{with} ~~the~~ ^{the} ~~money~~ ^{money}
 for ~~the~~ ^{the} ~~money~~ ^{money} ~~about~~ ^{about} ~~it~~ ^{it} ~~and~~ ^{and} ~~he~~ ^{he} ~~says~~ ^{says}
 there is ~~no~~ ^{no} ~~money~~ ^{money} ~~to~~ ^{to} ~~be~~ ^{be} ~~used~~ ^{used} ~~for~~ ^{for} ~~the~~ ^{the} ~~purchase~~ ^{purchase}
 of a missionary steamer, and
 with the ~~money~~ ^{money} ~~you~~ ^{you} ~~will~~ ^{will} ~~not~~ ^{not} ~~be~~ ^{be} ~~able~~ ^{able} ~~to~~ ^{to} ~~help~~ ^{help} ~~in~~ ⁱⁿ ~~this~~ ^{this} ~~case~~ ^{case}.
 I have been in communication with

Messrs Simpson, Strickland & Co of
 Dartmouth, and I find that a very
 good steam launch, suitable for my
 work, could be built for ^{at} 200, which
 amount, with the help of the Society,
 and your own sanction, I am confident
 of raising. The boat would be
 constructed in such a way as to be
 easily taken to pieces for bringing
 out.

All the funds I collect for this object
will be paid into the S.P.G. for this
special purpose of course.

I trust you will be able to send me your approval in time for the disposal of the Society's next grants.

Believe me
My Lord
Yours Obediently in X
W. Matthews

Report of F. W. B. Dorset Missionary Potaro District.

I General remarks—

The most notable feature running through the last twelve months is the ever increasing desire on the part of the people, for Christian teaching and enlightenment. The acceptance of the faith and its practical obligation. The Gospel sound ~~has~~ is gone out into all the land and many souls have turned unto the Lord and accepted the faith.

The year has been marked also, by active Missionary Enterprise, Careful exploration of ground hitherto untrodden by Priest or Missionary of any description.

At the beginning of the year the Missionary visited the Distant Savannas for the first time. The object of the visit was to ascertain as far as possible, the number of inhabitants and the facilities for founding a Mission.

A second visit was made by the

At the beginning of the year The Missionary visited the Distant Savannahs for the first time. The object of the visit was to ascertain as far as possible, the number of inhabitants and the facilities for founding a mission.

A second visit was made by the Missionary and the First Priest at the end of the year, by request of the Lord Bishop, and it is to be hoped that this second visit will result in something definite.

In March The Missionary paid an extensive visit to the Potaro district proper. Searching and finding out old Christians, who have been
about

absent from Church for a long period. The whole of the Potaro river, as far as the Great Kaituma Fall, was thoroughly inspected; many Indian villages were discovered and a number of gold digger Placers were visited.

In November and December this district was again visited and Divine Service conducted.

These frequent visits to the above mentioned places, have kindled a flame in the minds of both Indians and gold diggers for spiritual ministrations which God grant may never be put out.

The Indians specially are thirsting for the light and blessing of the Gospel of Christ.

It will be seen that the infants far exceed numerically in Baptism, the adults; this is due to the fact that adults are kept back from baptism until they are thoroughly grounded in the Christian Faith.

In the baptised Indians, is perceptible a slow but sure growth in their spiritual life. Fidelity, regular attendance at Church, keen interest in everything connected with the Mission, great liberality and their desire to bring others to the Faith; is a sure guarantee of this.

II The Mission buildings are all in

The Mission boats are in good condition.
In April Mr J. Park was appointed
Catechist Schoolmaster for Waraputa.
He has been a great help in keeping the
people together, and for the general up-
keep of the Mission during the absence
of the Missionary.

III

Statistics. Seven visits were paid
to Ormai for purpose of performing
Divine Service during the year.

Three to the Potaro district.

The Missionary always meet a lot
of Church of England members in the
Gold fields and very respect and
much kindness is shown him by
managers and labourers alike.

The services are cheerful and well
attended.

At Waraputa we begin and end the
day with prayer.

Services at Waraputa

Holy Communion 31. Communion
made 111

Matins 254 Litany 81. Evensong 28

Baptisms Adults 29. Infants 32

Burials 14. Marriages 6

Jan. 1st 1895 I have the honour
to be my Lord

The Right-Rew.

Your obedient servant

F. W. B. Dorset

The Lord Bishop of

HOLY EUCHARIST.

Three kinds of good works
Fasting - Prayer - Alms - good
Matters vi.

The piercings in
the table of the
Manual - The fine
H. m. 23

Seven signs of Holy Ghost }
Missionar

East
30 feet

1. Willing. 2. Understanding.
3. Counsel. 4. strength.
5. Knowledge. 6. pity.
7. holy & godly fear.

The Catholicity of
the Church

91
The Agreement

From Gospels
 Source of the
 visible Catholic
 Christian Church
 (all from resurrection
 the red.)

The Twelve }
Apostles.

Witnesses to truth
of our Lord's resurrection
the basis of the faith.

Mass & North Lake - the Trinity.

{Font}- {Baptism. -}
{Octagonal}- {the Resurrection
on the 8th day}

Entrance

West

Ornaments
of the Vaucal
vine grapes
the Pelican
Ears of Wheat

The wife surrenders at the
mouth South Length of the
body

Ornament
of the Fort
Fishes, & Birds
the produce
of the Waters
which were
blessed by the
almighty God

Scale 30 feet to an Inch.

30 60 90 feet



North East View.

It is supposed that the soul already has some spiritual
life, that it comes to be fed. By nature we live
in sin but in Baptism we profess to die unto sin, & to
unto God. Romans VI. 3. Then in the Lord's Supper we
receive the benefit of nourishment, ~~enrichment~~
A living person may be out of health & may be
very much oppressed by sickness. Hence is health
only from God. He, by his sacrifice, has procured it and
communicated it through the means: especially in the
Lord's Supper.

A living person needs refreshment. He is hungry & thirsty.
Our souls thirst after God. In this Sacrament, we find
refreshment.

By reflecting on sins we are harassed with distracting
doubts. In this Sacrament, we see our Lord, the great
Physician, ready to bestow comfort.

It strengthens faith. By this sacrament the Lord signifies
that he will receive all penitent sinners. We may therefore
always say in receiving this sacrament, as the Mother of Simeon
Judges XIII. 25.

It is a pledge of our resurrection at the last day. See John
VI. 54. This sacrament signifies to us, that Christ
died rose again for us, & that his flesh nourishes to
lasting life, that therefore our bodies shall be raised in
the last day. The resurrection of Christ is our chief source
of consolation. On this account the early Christians were
customed to salute one another in meeting in the morn-
ing. "The Lord is risen!" and the other would answer
"True, the Lord is risen indeed."

The elements, a symbol of Christ's body & blood, are just those
which are calculated to support, and comfort us. Bread
sets forth that strength, which Christ gives. As bread is
the main stay of natural life, so is Christ of the spiritual.
In Lev. 26. 26 Bread is called the Staff; because as he
weak & disabled ^{infirm} body is sustained by a staff, so the
body by bread. Bread therefore is used in this Ordinance
to set forth our spiritual strengthening by Christ. The wine
too is equally significant. Christ's blood gives the quick-
the soul, as wine that of the body. It also revives the weak
again, and does Christ.

...because as unreasonable, we do not the less hold the real
...of It in Sacrament. We maintain the presence of
...not that the body, which was suspended upon the cross
...under the form of bread. We hold a real presence
...body of blood. The received by the faithful but a
...of that body, which was crucified.

...also important to Scripture, because the elements
...that bread & that cup" even after consecration
...XI. 28. It is very singular too, that even in the
...Canon of the Mass itself, there is a prayer, that
...Eucharist may "become to us the body of Christ"

No doubt the truly writes state that the elements become
...body & blood of Christ by the divine blessing. But
...say that the names of the things signified are given
...the signs: and that the bread & wine still remain
...bread & wine.

The elements then are not changed in substance: but
...come holy, separated from common use. They are sym-
...boly the body of Christ the sacramental sign of it. All
...by the act of consecration. The words and the bless-
...not change the substance: but they change their in-
...use. For what was before common bread & wine to nourish
...is now dedicated to a holy use, the sacrament of the
...They are called by the names of the things signified, in
...our minds may be drawn away from the outward elements
...the heavenly guests, which are represented.

In the consecration there is a presentation & a taking
...a delivery or offering up on our part, and a
...proportion on God's part.

~~The consecration itself is a sacrament of the Eucharist~~
~~The words of consecration~~

Under the Law something was offered to God as food
...in early Church, it was brought some of the fruits of the earth
...offered them: and the Pope of Rome received them a blessing
...his ministers in giving the fruits of the earth - but especially
...death presented & commemoration in the breaking of the
...ed pouring out the wine. In accordance with, none came
...bread & cup.

body, though the soul has a natural life: so the soul, the
piece, has a spiritual life. And as the body would
die without food: so the soul would perish without
spiritual sustenance. And XI is to the soul the same
as food to the body. John VI. 51. 53. XI is, therefore, given
to answer these things.

Notes of Lathbury

From the New Testament evident, that the reception of the Eucharist, was appointed as a constant part of the service of the Church. Need not prove that it was deemed a continual memorial. That apostles deemed it obligatory is evident from ^{their} practice. See Acts 2. 42. 46. Acts 20. 7. 1-Cor. 10. 20. In latter St. Paul supposed, that their meeting was for receiving the Lord's Supper, though they had corrupted it by improper conduct.

That breaking of bread, is often mentioned in the Epistles, was the reception of Holy Communion, evident as well from the above passages, as from the same Paul's words. It is singular, that in early translations of the New Testament the Syriac, calls the breaking of bread. In the above places from the Acts, "Receiving the Eucharist."

Of such obligation was it, that in ^{the} first ages, it was celebrated every day. So that St. Cyprian expresses the words "give us this day our daily bread" of receiving the Holy Eucharist.

In the second Century Communion was every Sunday. This is clear from the early writings of the Church. In some places it was celebrated four times in each week.

It has been said, that the neglect of the Holy Sacrament was occasioned, by the decay of piety. But it may be questioned, whether the neglect was not the cause of the decay of piety. It is certain the most constant communicants are the most consistent members of our Church. ~~Wordworth~~ ^{therefore} ~~these points arise to be considered by the~~ ~~Church and by the~~ ~~these services being so much~~ ~~important~~ ~~I pass on to the~~ ~~portion appointed~~ ~~for~~ ~~me for~~ ~~consideration~~ ~~this evening.~~ ~~This is the~~ ~~Prayer of Consecration,~~ ~~to which I now beg your~~ ~~attention.~~

The Prayer of Consecration is so essential, that there can be no Sacrament without it. This has also been admitted.

It is allowed also, that the body & Blood of Christ are verily & indeed taken in. Hall. The

Church of Rome asserted of a real presence, there would have been no dispute of it. The error consists in describing the nature of that presence. That is in ascribing the actual presence of Christ's body.

All the early Roman writers admit that Christ is really present in this mystery. So did the reformers. Ridley, Cranmer, & Luther, & even Calvin. ~~There is no dispute of it. The error consists in describing the nature of that presence. That is in ascribing the actual presence of Christ's body.~~

There is an amazing difference between worshipping our Lord in the Sacrament, & worshipping that Sacrament as our Lord. The first is a positive duty & a great privilege: the other is what we charge upon the Church of Rome as idolatry.

[Proceed to Prayer. Read ~~first~~ Psalm down to "body & blood"]

Our Lord called on God & gave thanks Matt. 26:26. He instituted God's blessing on the elements for the use of the Church. In which he meant to denote the presence of his body & blood. Our Lord had taught us to give thanks & bless before we take & eat. Therefore to the bread & wine, thus in every age it has been the practice to consecrate the elements by speaking our Lord's words. It is by his institution we do so. By his blessing, that the bread & wine become to us his body & blood. By his own words are they consecrated to such a mystery.

Our Saviour following primitive Catholic practice has appointed the rehearsal of the words of institution & prayer to the change of the elements from their ordinary use & making them the memorials of the body & blood.

be partaken of. [This may be pursued]

The Act of Consecration follows in the use of our Lord's words.

This practice was ever in the Church. In Scripture, act of blessing called Eucharistia - ^{Blasphemy} ~~prayer of thanksgiving~~ that 26. 26. Mark 14. 2. 1 Cor 10. 16. also Eucharistia. Act of thanks that 26. 27. Luke 22. 19. 1 Cor 11. 24. But these expressions not attended for many ages, & were also applied to signify other things. Thus the word Consecration was adopted as the ancient word.

The reformers also avoided other words which had been introduced. Such as mutation, conversion, transformation. Reformers avoided extremes, adhering to the primitive practice.

There have been questions what effects the change in the elements. Rome says it ^{produces} the words "This is my body." Other modern writers, ^{produces} contending, that it was only by prayer to sanctify them for a spiritual use.

Regarding these extremes, Oh order Prayer at the Consecration repeats words of institution.

This was practice of primitive Church. ^{as Justin Martyr, Origen, Ambrose, Jerome & distinctly say that it was by prayer and not by mere repetition.} They intend indeed that the presence of Christ is chiefly owing to the power of the Church. But with prayer the words of institution joined. There are recited in early Liturgies as those of St James, St Basil, Chrysostome, Basil.

Thus the consecration is effected by prayer and the use of the words of institution, not by the mere words as the Church of Rome teaches.

Some of the early writers indeed speak of prayer - others of the words of institution. But no contradiction between them since in all cases the words were repeated.

The Church then has joined the two things together.

He first offer Prayer to God to keep his creature. Then we
give him our words, and the elements become His body & blood to
faithful partakers. +

At the words "Take bread" the Priest takes the Paten in hand
of our Lord. At the words "break it" he breaks the bread. And
this we presume the apostles, with other practices of the Primitive
Church. At the words "This is my body" he lays his hand
as much as he means to consecrate, and for that time
ought not to be converted to a common use.

In all this His body & blood are presented to us. By a
pure the consecrated elements are called his body & blood, both
they become so spiritually, and are as if & in effect taken by
faithful. In the same manner, the Communion at the Paschal
feast was, "this is the bread of affliction which our Father did
eat in Egypt," not the very same bread, but a memorial of
value of the bondage from which rescued. So in 1 Cor.
10:16 Manna is called spiritual bread, & the Rock spiritual
Christ. And the Rock is Christ. Not indeed in the
literal sense, but they signify the spiritual food & are taken
of His presence. So the bread & wine, his body & blood
that is figured representations of them.

"The New Testament" or Covenant. The sign or seal of
the Covenant made in his blood. a covenant by which
God engages to bestow peace here & eternal life.

Of old eating & drinking were Covenant rites, as we
see Genesis 26-30. and again Genesis 31-44-46. The
Sacrament therefore is not a true sign, but a seal of
gracious Covenant.

++ The bread & wine are nothing without the virtue of the
of Prayer. But then they become a Sacrament. ~~Cherubim~~

⊙ The Church of Rome departs from the primitive
practice in omitting the breaking of the bread.

Our Church with a real presence. and a
The real presence of Christ is expressed in the Catechism in the words
"The worthy Receiver is full of Christ" (see them) X

It's body & blood therefore are present in the Sacrament, yet
without transubstantiation or change of the substance of the
elements. They are there by a real & spiritual presence, which
believe this, but we are not to explain the mystery. One faith does
one sacred canon. It is a mystery: and over the manner of
there would be no mystery. His presence is to be known by the
but the manner, which he is present.

[The above is some below me]

But as this point is so important, we may dwell a little
on it. The Ch of Rome says the elements are substantially changed in
the real presence of Christ. This is called transubstantiation
of their own describing. Their doctrine is repeated in
our Church as a deadly and dangerous error. See
Articles. and the Rubric. ~~transubstantiation~~
~~It is not to be taken for granted that the body of Christ is~~
~~in the Eucharist.~~

See above.

It is no heresy therefore against the doctrine of Christ's
true presence in the Sacrament to say it is a mystery.
In there are many mysteries in religion, which faith
hold apart, though reason cannot understand them. In
you cannot understand the union of the two natures
in our Lord. There things are the objects of faith, not
of reason. They are to be understood hereafter, not in
present imperfect state.

The real presence of Christ maintained by Protestants
though they differed in their views, very materially from us.

The faithful receive Christ's body, not in a carnal sense, but spiritually, &
communicate thus to our souls the benefits of Christ. God really bestows the
Christ. As we take & drink the sacramental bread & wine, God bestows to the faithful
the body & blood of Christ, not to our flesh, but to our souls. Communicates not
the benefits of Christ's death.

In our Mass & Days the Quakers in disputing admitted the real presence
but denied the carnal or transubstantiation. See below the same.

Archbp Laud, quoting the 28th Article against his adversary, who reproach
all Protestants with denying any real presence, says: "notary is in
Christ. That it is the true real presence of Christ in the Eucharist
is not to be denied. We make a body, not body, and blood, not blood, as perhaps
we by transubstantiation, as well as bread, as bread, & wine, as wine."

four times in his Comment on 2 Cor.

Calvin says also, the body of Christ is in the Eucharist, & that are
take of it with a real presence. The doctrine only denied and reduced
to a mere commemoration by modern parties.

So many things especially intended, therefore.
1 To remind us of our Lord's sacrifice. We are
thankfully & affectionately to call to mind all that
he has done - all his sufferings - his life - death - resur-
rection - ascension - victory over sin & death. All
and the Covenant God has made through him with us.
All included in his body & blood: and the Sacrament is
a sign and memorial. And this remembrance must
not be a slight passing thought: but a solemn & earnest
transaction, so that our affections may be influenced, that
we live according to our profession.

Our Lord Jesus Christ, who has revealed all necessary things, as our ruler, whom we need to
obey - as our friend, who even gave his own life for us.

2 as a seal of the Covenant. The covenant is, that
God will bestow forgiveness of sin & eternal life on those
who repent and believe. This is sealed in the Sacrament
of the Lord's Supper. Thus in this Sacrament we confirm the
engagements into which we entered at Baptism.

We engage to give all we can need. To grant this
Holy Spirit to help our infirmities.

Into this Covenant we enter at Baptism. We renew
ourselves in the Lord's Supper.

The Passover was a Type of this. It was a Feast or Sacrifice, which
is the most solemn way of Covenanting with God. The Lord's Supper
answers the same end. Our Lord was the great thing represented in
the Passover, & thus he called a Lamb: 2 Peter 1. 19. John 8. 29. 2
Cor. V. 7-8.

The Lord's Supper is a Feast when a Sacrifice. When the Jews brought
an offering they feasted in some part of it. See Lev. 2. Chap. 9. 13.
This custom has certain allusions in Scripture, as Psalm 106. 27.

Our Lord gave his body & as a Sacrifice Hebrews 9. 26. When giving
us the ordinance, according to the custom of the Jewish Church, he insti-
tuted the eating of bread & drinking of wine as a Feast upon it.
Feasts upon Sacrifices satisfy & confirm Covenants, since Sacrifice
is one way of Covenanting. It gives the elements of life & grace.

It may be well to notice other expressions in Holy
Scripture relating to this sacred mystery.

"The Cup of Blessing." 1 Cor. 10. 16. That is of Praise
& Thanksgiving. We have seen that our Lord gave
us the cup. He took the cup. The Jews washed their
hands & feet with a cup of wine, of which they drank
in the Passover & therefore I call it the Cup of
Praise & Thanksgiving. The Heathens in their Feasts had
their cups of praise to their Gods, which practice is by some
supposed to be introduced by St. Paul by the Cup of Blessing.
1 Cor. 10. 21. Thus we are taught to offer the sacrifice of
Praise & Thanksgiving at the Holy Communion. Hence
the name "The Holy Eucharist" by the Ancients, or a Feast of
Thanksgiving.

"Communion" - or "Communication" of the body & blood
of Christ. It is a sacred act by which God communicates his
grace to his people.

"We do show the Lord's Death." That is declare to others that
we believe that the Redeemer died for us. We show that
by his death procured most inestimable benefits. It also
denotes our declaring this unto God, offering it with him
for our acceptance.

A sacrifice is one way of Covenanting. Feasting upon the sacrifice
is the way to partake of it. Eating bread & wine is the way
of it. We feast on a sacrifice, which is God's meat & food at his table
as priests. And it is a sign of being in a state of fellowship with God.

Factors by Feasts &c. The Nations shall their Feasts in memory
of their heroes.

The Passover too, which was a Type of the Lord's Supper, was appointed to preserve the memory of Israel's deliverance from Egypt. The Lamb was eaten with bitter herbs, to commemorate the bitterness of their servitude. The wine was a remembrance of their blood which was shed by Pharaoh's death. The unleavened bread reminded them that they were to be a people without leaven.

So our Lord appointed this to, to imprint upon us the memory of what he did & suffered for us, that we may have his deliverance, not our deliverance.

John 1:1